

*796 afterwards according to the Ni:hahat story or after the great deluge according to the flood story.

[515
72] Ritual sweating and use of the sweat-lodge, tsë:bâte, were resorted to by the Gros Ventres on many occasions not connected with the sacred pipe rites,—skin and finger-joint sacrifices, war expeditions, and dreamed-of impending evils. Sweating in such cases will be dealt with in the proper places, as also sweating at the Feathered Pipe rites and Sacred lodges. The sweat-lodge rite was obligatory at the following Flat Pipe ceremonies: the three seasonal rites, the transfer rite (previously described), rites in fulfillment of a vow to smoke the Pipe or to paint its bowl, or to make a sweat-lodge for the keeper or for the Pipe, and at the disposal of offerings to the Pipe.

726 Before a war party started out, among other ceremonial observances a sweat-lodge rite was commonly gone through. A Flat Pipe Keeper might on such an occasion take pity on the leader and members of the departing war party, build his own 31-stick sweat-lodge, and go through the sweating rite. If, furthermore, the keeper accompanied the war party, he might do the same from time to time during the course of the expedition.

*796 For the present we shall confine our attention chiefly to the sweat-lodge as used in the three seasonal rites, dealing first with the sweat-lodge itself, and after that with the sweating rite. We merely reiterate in passing that the sweating rite, while obligatory in a seasonal rite, was somewhat distinct from the ceremonial which followed it and which was carried out in the keeper's lodge.

346 The Flat Pipe sweat-lodge was constructed as follows. In ground plan it was more or less circular about 7 to 9 feet in diameter, with two openings, the main larger entrance at the east and the smaller exit opening at the west. The general form was nearly semi-spherical. On each side, the northern and southern, 15 willows were stuck in the ground. The number 30 may represent a multiple of the sacred number three, and one of our informants conjectured, with particular reference to the 30 poles of lodge where He-who-starved-to-death slept fasting on the 30 successive nights. These 30 willows were arched over and woven fast into a ridge willow that ran the east-west axis of the structure. Thus the sweat-lodge was constructed of 31 willows in all.

●

[802]

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788 exceptionally chewed in contrast to the Flat Pipe peppermint. A
 824 bag, painted red all over, about a foot square, and fringed on three
 [415] sides but with no beading or other decoration, now hangs with the
 bundle and served, Al Chandler thought, as a container for the
 dried sweet pine needles.

● 802 The ritual number of the Feathered Pipe, running all through
 the songs and ceremonies, was four, from the days of the first
 keeper down to most recent times.

534 The musical instrument used to accompany the songs was, like-
 778 wise from the time of the first keeper, the drum. According to
 Garter Snake, the first keeper's drum was painted half black to
 represent black [storm] clouds and half red to represent the earth.
 According to Al Chandler, the present drum, about 16 inches in
 diameter and two inches deep, has a figure of a thunderbird
 [532] painted in blue on the drumhead against a red background, to
 represent Bha'a, with zigzag yellow lines from either side of the
 head to the wings, to represent lightning. A long string is tied to
 the drum. The drumstick is painted red, the distal end being covered
 with buckskin "stuffed with something like cotton." Curly Head,
 when keeper, never used the drum, or even took it out of its cover-
 ing in which it hung next to the bundle, but Sitting High used it
 regularly with the songs.*

788 According to Garter Snake, the first keeper had somebody make
 778 him a wooden bowl, which still hangs with, not in, the Pipe bundle,
 but we obtained no information on its type or use. She also stated
 that the first keeper had a "gourd rattle" or four rattles, but Al
 Chandler never saw any rattle kept or used with the Feathered
 Pipe, and no other informant mentioned such.

[782] The Feathered Pipe, like the Flat Pipe, was smoked, in ful-
 fillment of vows, but very rarely. More commonly, in contrast with
 the Flat Pipe, it was danced with, earlier only by the keeper, in
 recent decades by others.

788 General ritual features common to the Feathered Pipe and
 Flat Pipe,—clockwise movement, singing, the use of paint, of
 buffalo chips, and of sage, tobacco, Marb and wild parsley,—have

*The drum used in the 1951 rite was apparently undecorated. See Plate
 2 C. [R.F.]